

Of two VVoonderful
Popish Monsters,
to wyt,

Of a Popish Asse which was
found at Rome in the riuer
of Tyber, and of a Mōonkish
Calfe, calued at Fri-
berge in Misne.

¶ Which are the very foreshewings and tokens
of Gods wrath, against blinde, obstinate,
and monstrous Papistes. Witnessed,
and declared, the one by Philip
Melancthon, the other
by Martyn Lu-
ther.



¶ Translated out of French into English
by Iohn Brooke of Ash, next
Sandwich.

¶ These bookes are to be sould in
Powles Churchyard at the
signe of the Parot.

In the year 1528

Printed in London

By the printer of the Court

at the sign of the Starre

in the Strand

at the sign of the Starre

at the sign of the Starre

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JOHN BROOKE VN-
to the Christian Reader.



Mong all the things that are to be scene vnder the heauens (good Christian Reader) there is nothing can stirre vp the minde of man, & which can engender more fere vnto the creatures then the horrible Monsters, which are brought forth dayly contrary vnto the workes of Nature. The which the most times doe note and demonstrate vnto vs the Ire and wrath of God, against vs for our sinnes and wickednesse, that we haue and doe dayly commit agaynst him. But mans heart is so hardened that those his threatnings and foreshewings are reiected as though they were but fables. Therefore many times the Elements haue bene and be the heraulds and executors of Gods Iustice, as we do read in the viij. chapter of Genesis, that the waters ouerflowed the toppe of the highest mountaine, xv. cubites, and drowned all the worlde except viij. persons. The fire in lyke manner as we do read in the xix. chapter of Genesis consumed & burned the Citie of Sodoma and Gomorra, Also the earth as we may read in the xvi. chap. of Numeri opened hir mouth and swallowed vp Chorah, Dathan, and Abiron. Besides an infinite number of examples more, which are to be scene in the holy Scripture, and all was done for the wickednesse & sinnes of the people. Therefore the rather to moue the harts of euery good christian to feare & tremble at the sight of such prodigious monsters, I haue taken vpon me to translate out of French into our English tongue these two monsters, the one of a Popish Asse which was found at Rome in the yeare of our Lord, 1496. And the other of a Moonkish Calfe, calued at Friberg in the yeare 1528.

Genes

Genes

Numer

A.ii.

And

To the reader.

And the willingyer for that Philip Melancthon & Martyn Luther two godly and learned men, haue interpreted vpon these two Monsters, who were of such authoritie and credit, that we must not thinke that they be forged and inuented. Signifying that these two Monsters may well be compared vnto the Pope and his rablement of Cardinals, Abbottes, Bishops, Priests, Canons, Moonks and Fryers, as Gods messengers, to giue warning vnto them that Gods wrath is redy at hand to destroy both him & his kingdom, with his whole rable of Cardinals, Moonks & shauelings, disguising themselves so against nature, as these two Monsters were. For Sathan is a wyly Fox seeking all the meanes possible thorow his subtile practises, to seduce and keepe still in ignorance & error, all Christendome. Therefore let vs way diligently these his wonderous woorkes, and repent in time from the bottome of our hearts of our sinnes, and desire him to be mercifull vnto vs, & euer to keepe & defend vs from such horrible Monsters.

AMEN.



IOHN CRESPIN VNTO ALL
which feare the Lord.



Here hath now bene a long time si-
thence God hath not ceased to teach &
giue aduertisements after diuerse sorts &
fashions, to draw men fro their impiet-
ties & detestable conuersations, & yet
neuertheless the ingratitude of the
worlde is so great, that nothing followeth but a hard-
ning of heart more then obstinate. The Lord threat-
neth, & his threatnings are reiected as if they wer but
fables. He setteth forth monstrous and feareful fi-
gures, which were enough to make the Diuels them-
selues afraide: And men doe see them and let them
passe, as if they touched them nothing at all. Further-
more, he declareth effectually that he threatneth not
in vaine. He declareth by terrible iudgements, that
he cannot suffer the contempt of his aduertisements:
Howbeit, men haue their senses altogether dull in re-
gard of that: And of a thousand, scantly ther are twaine
which will open their eyes to consider and beholde
the wonders of the Lord, and to amende their lyues
therby. Beholde two monstrous figures which are set
before vs: And the two most excellent men, to wit,
Philip Melancthon and Martin Luther, who haue in-
terpreted them, are of sufficient authoritie to make
men to vnderstand, that those monsters are not for-
ged and inuented fantasies. The first is a general witi-
nesse of the horrible vengeance of God ouer euery
kingdome that exalteth it self by cruelty & tyranny
about the spirituall iurisdiction of the son of God.
And because that this tyranny is more liuely set forth
by the dominatiō of the Pope, then by any other, euen
so this threatning is referred chiefly vnto that Ro-
mish

*God doth ad-
uertise men of
their impieties
diuersly.*

*The vngreatful
men despise the
mercies of
God.*

*The significatio
of the first
Monster.*

The Epistle.

*The Pope that
saith.*

*The figure of
the second
monster.*

*The holynesse
of the frocke or
coole.*

missh Antechrist whom we doe see at this day, yea, in his latter age farre out of modestie, that he setteth all the world together by the eares. Who after that hee hath shewed his scales vppon his backe, and feared them with his clawes, feete, nailes and talons, cannot choose but cause that his Asses nose may be seene, & vncover his whoorish brest and belly, without all shame. The ingratitude of men haue well deserued to fall into that brutishnesse: They see the belly of a whoore naked, & yet neuerthelesse this is their owne God, whom they feare and worship, and vnto whom they doe homage, with their kings, Lords, and Emperours. Now for as much as the Moonkes are the principall proppes of that drunken and enchaunting harlot, very fitte is happened this other monster, in the likenesse of a Monkish Calfe, hauing on him a coole, who will playe his part as well as the Popish Ass. Giuing all men to vnderstande what sanctitie hath chiefly blinded the eyes of the world: to wit, the holynesse of a disguised frocke and habite. If all that which the coole toucheth be holy, wherfore then shal not this enfrocked Calfe be holy, as well as any reuerent Moonke that euer hath bene in the world? And if in taking away the coole or frocke, the Calfe remaineth but a Calfe, what shall the Moonke remaine, when his frocke & coole shalbe taken from him, but that he is a Moonke for euery mans porredge pot? But this it is, so long as the Diuell shall be Prince of the world, the world shal haue alwaies their eyes blinded. But as for vs we doe feare such aduertuementes of God, let vs consider diligently his wondrous woorkes, and prevent the effectes of his iudgementes through true repentance.

THE PORTRAYTURE OR SHEW
of a wonderfull Monster which was found at
Rome, in the yeare of our Lord, 1496.



A DECLARATION
of the Monstrous figure

of a Popish Asse, which was
founde at Rome in the
Riuer of Tiber,

In the yeare of our Lorde God,
1496.

By Philip Melancthon.



At all times both lively repre-
sent by certeine tokens and after a
wonderfull sort, either his wrath or
mercy: And sheweth the con-
sequences, the changes, the curren-
ces and of Kingdomes and
Empires: As we may see in Da-
niel the eight, where after the fourth Monarch, the
kingdome of Antichrist is also foretold: to the
end that all true faithfull men and Christians should
be admonished in good time, and should take heed of
his treacheries and deceiptes, and of his idolatryes,
and execrable blasphemies, and of all his diuine ser-
uice: the which he hath so greatly, and with such
craft vnder the shewe and appareance of truth ba-
lued, that it is to be feared lest that the elect and
faithfull be deceived and wrapt in his errours, as Ie-
sus Christ saith, Mathew Chap. 24.

Even so then God hath declared great mercailles
and many plentiful tokens and signes duringe that
barbarous and pernicious domination. And neuer
he hath sette forth this horrible figure of this po-
pish Asse, which was founde dead at Rome in the
riuer of Tiber, in the yeare of our

VVherfore god
hath sent this
signe.

Daniel.

Mat. 24.

Many more
tokens from a
true
and
true

thousand three hundred four score and Arlene :
And in the same he representeth and setteth out to pro-
prie, so openly, and detestly, the manner of the
Popes kingdome, that it seemeth that mans indu-
stry or cunning could not make nor sette out one
such figure. Whosefore we must confesse that God
himselfe hath set forth this abominable Popedom
vnder one such figure, so to make it to be behelde and
sense of men.

Truely this is not a figure which is so to signi-
fie and declare any grace or favour : But it is a wit-
nesse of a detestable thing, by the which God de-
clareth his detestable indignation in this synner
call continuation of the Pope. And
both not only by this
chast figure, but also
with open members

The head of the
Ase.
The Church is
a spirituall body
and kingdome.

First of all, the head of the Ase is a description
of the Pope. For the Church is a spirituall body
and kingdome, assembled together in spirite. And
therefore it cannot nor ought not to haue a mannes
head, nor a visible head. But onely the L. D. N. D.
I. C. S. W. D., which seemeth the heales inwardly,
by the holy Ghost by forth, keepeth, receiveth, and
governeth them as a head and head. Contrary vnto
these things the Pope hath made himselfe the visi-
ble and outward head of the Church : And so
that cause the Pope is signified by the heale of this
Ase, joined with a mannes body. For as it is not
sanctity that a mannes body should haue an A-
ses heale : euen so is it altogether vniuersely that
the Pope of Rome should be the head of the
Church.

For the holy Scriptures doe vnderstande by the
Ase, the externall and carnall lyfe, and the Ele-
mentes

mentes of the world : As in the thirtieth Chap-
ter of Exodus. And as much difference as there is
betwene the wayne of an Ase and the reason
and soule of a man, so much difference there is
betwene the doctrine and opinaunces of the Pope,
and the Doctrine and instruction of the sonne of
God.

For in the Popes kingdome there is nothing but
mannes traditions and opinaunces which beare
authoritie : by the which he hath enlarged his ly-
mittes and boundes, and hath exalted himselfe in
dignitie. These are the rockes vpon which he
is builded. But as soone as he should heare the word
of Iesus Christ to founde, and that he should suf-
fer that it might be preached, he shall suddenly
come to confound himselfe, this is the cause where-
fore alwayes he feares so much the Coun-
sell.

But although it be not compared to the word
of God and the holy Scriptures, but onely to the
naturall equitie and light of mans reason : We shall
finde that his wayne is the wayne of an Ase.
Who which the Canonistes themselves doe wit-
nesse, settinge forth this matter, that a mere Ca-
nonist is a very Ase and a beast. Their bookes doe
confirm the same so clearly and playnely, that he
which shall knowe them, will not aske, what is he
whome they call Ase. For a Canonist is he
which hath stuyed in deccies, or in the right Canoni-
the Popes Schooller, hauing the Pope for his Schole-
master.

Secondly, the right hande lyke vnto the foot of
an Elephaut, signifieth the spirituall gouernement
of the Pope, by the which hee mayeth and feareth
all the weakes and fearefull consciences. And

W. n. in

the holy Scrip-
ture.

A Canonist is
an Ase.

The right hand

The declaration

Of very deceit, he hath used an infinite number of foules, through so many deceits and intollerable obstructions that he maketh by the which he targeth, tormenteth, and raketh downe the poore consciences, with many and terrible anguishes, without any necessity or occasion. As the Elephant which is a beast very great and meruallous to behold, which destroyeth, treadeth downe, and breaketh all that that he can lay fast upon.

For what is the spirituall kingdome of the Pope, but a cruell battel and slaughter of consciences. The which tormenteth, biteth, woundeth and destroyeth the soules after a tyrannicall sorte, by the word of G. D. D. contrayninge and compelling men to confesse him, inuolunge and perswading them to make bowes, either of power, or of chastite, and others: bringing in spalles, full of impietie and ungodlynesse and false penances: making pytholes, and after breaking them: suffering and offering to be forbidden; establishing his pardons and bulles: And finally turning the soules from the true faith and Christian life, so to leade them into a vaine and fruitles imitation of outward worship, and into a false shewe of holynes. According to that which is sayde in Daniel, Chap. vii. He will put to death the people of the Saints. And in the second Epistle to Timothe, Chapter. iii. But after their owne lustes shall they (whose eares itch) get them an heape of teachers, and shall turne their eares from the truth, and shall be given unto fables.

For the right hand declareth the inward Ministry, proper to the consciences and soules: where it is expedient that the soune of God our Lorde Jesus Christ do reigne after a gentle fashion: but this gracious Lorde, both

of a popish Asse.

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both exercise here a pernicious, unskill, and cruell domination.

Thirdly, the left hand which is the hand of a man, signifieth the ciuile power of a pope. The soune of God hath manifestly forbidden that power or domination to the Prelates of the Church. Luc. 22 chap. saying: The Kings of the Gentiles reigne over them, & they that beare rule over them, are called gracious Lorde. But ye shall not be so.

Nevertheless the Pope, through so many deceits, engines, crafts and enchantments, is mounted unto so high power and authoritie through the instigation of the diuell, that his ciuill Jurisdiction is no lesse then the most puissant King that one can finde. But he hath more, he gouerneth and hath under his feate all worldly Kingdomes and Empires, as soueraigne Lorde of Kinges and Princes, whome he hath ioyned to him so to amplyffe, beautifie, confirme and mainteine his barbarous and cruell power and authoritie. And that is to the ende that the Prophetic of the eighth chapter of Daniell be fulfilled, saying: He shall be mightie and strong, but not in his owne strength.

Finally he is ascended to such dignitie, puffed up with such pride, fine with such pompe & magnificence, that neuer one heard speaks of the lyke thing. There was neuer king or Emperour which hath made so many warres and which hath shed so much blood. And in state that he ought to haue regard to the dignitie of the word of God, to mainteine, conserue and keepe the commodities and goods of the Church, according as his vocation & office doe require, he desireth the chiefe and principal dominations of the world, he hath learned to make very braue and gorgeous apparail, and to ransacke and kinde warres. And giuing himselfe to all those godly thinges, he treadeth under feete,

23. 11.

the

The left hand
the hand of a
man.

Luc. 22. 27

All kingdomes
and empires are
vnder the Popes
feete.

Daniel. 8. 24

The spirituall
kingdome of the
Pope.

Daniel. 8

2. Timot. 4. 2.

The declaration

the doctrine, be spolieth the Church, be suffereth that all the holy things be set for a prey, that the prophane and tempozall things be spoiled, that all be defaced and turned upside downe.

The Popish
kingdome estab-
lished through
many vices

Wherfore behold what the haire of man signifieth: For that kingdome hath bene established onely through the wisdomes, opinions, and counsellis of men, without authoritie of the holy scriptures: when they say that it is a reasonable thing, that the heire of the Apostolycall seate and the Vicar of Iesus Christ, be not subiect unto any man. But thanks be unto our good God, the matter is come unto this point, that many of the common people, and others also of all estates, doe vnderstande clerely and playnely enough, the gowly shewes of so many execrable wickednesses, of which all that Popish vermine hath shamed themselves, and hath defamed the renowne of the Christians.

The right sort

Fourthly, the right sorte lyke unto an Oxe sorte, signifieth the Ministers of the spirituall gouernment, and as a man may say, the Pastors, who in oppressing the poore soules, doe uphold and mainteine the Popes kingdome. These are the Doctors in Decrees, the Doctors made by the Popes Bulles, Dataires, Preachers of Vagabonds, Masse Priests, Confessors aswell of Monkes as Nunnes; and the chiefest of all this vermine, are the scholasticall diuines.

Those which
doe uphold the
Popes kingdome

For what doth all that detestable filthie company, but to put into the headde, and to print into the heart of the people those ordinaunces of the Pope, which are so harde and not to be borne? And to sette them forth in all their Sermons, in all their doctrine, in their confessions: That thereby they may holde the poore consciences captiue vnder the

of a popish Asse.

4

the sorte of the Elephant, the which were already so much afflicted and grieved: All those rascalls are as the sorte, the foundation and pillar of the Popes kingdome, the which coulde neuer so long time haue continued, without the buyling that those here with the rest of their complices and adherents, haue buyled vpon.

I pray you what both the Scholasticall diuinitie conteine, but dayne, sonde, execrable, and diabolycall dreames; and the monstrous dreames of Monkes; by which they doe enchaunt, treade vnder foote, keepe vnder, and cast downe headlong the poore troubled soules of the afflicted Christians.

Scholasticall
diuinitie.

Mathew. 24. False Christs and false Prophets shall arise: Those haue made the Pope an earthly God, yea, they haue exalted and extolled him aboue God: And yet these proude Prelates haue reiected the word of God, contemned the holy Scriptures, and haue driven out from among them and buried Iesus Christ, onely to fcede and pamper their fatte paunches.

Mat. 24.

For a simple Bull of the Pope, was more terrible and feareful then the Iudgement of almighty God, thundering out his commaundements and thycatenings.

Fifthly, the lesse sorte lyke unto the sorte of a Crippin, signifieth the Ministers of the ciuile or secular power: That is to say the Canonists, the Chancelours and the rascalls making profession of the Canon lawe, which of their owne accord doe acknowledge and confesse, that the most holy Canons or Decretals, doe smell their most abhominable auarice and ambition.

The lesse sorte
of a Cripple.

For euen as the Crippins doe not easily let goe that that they haue once caught or layde holde on: Euen so these mainteiners and rauceners of the Pope, doe

The declaration

doe holde fast all that which they can get, and let not lightly goe the pray: and as though the hooks of the Canons they have entrapp'd almost all the goods of all Europe: and they holde them so fast, that one cannot pull them out of their clauies, for the Canons do serue to their insatiable auarice. This deadly Harry hath deuoured all the world: the hath taken away all the goods: the hath endamaged the soules and bodies: the hath stolen vnto hir all honours.

Sixtiy, the belly and the stomacke, the which do resemble the belly and stomacke of a woman. Againe the body of the Pope: What is to say the Cardinals, Archbishops, Bishops, Abbots, Monks, Priests, and other execrable spirituall parties, and all the rest of his halowes, and fatte hogges, which haue none other care all their lyfe time but to fede and pamper their paunches with delcious toyues and delicate viands: to sake their ease and all the allurements and richesments to whoresome, & to keepe themselves in all pleasures and Ioleneffe, and to giue themselves vnto all monstrous infamies. The which they may very well doe, and freely: for they haue many priuiledges, wherewith they are wel armed and munited for to be exempted from all punishment. As we doe see this Pope, who sheweth before all mens eyes openly, and without any shame his belly of a woman, naked and bare: euen so these, without any shame, doe lead a dissolute and wanton lyfe, full of all filthinesse and wickednesse. What which they doe is to the horrible offence and hurt and to the utter ruine & destruction of the youth of all nations, as the deede it selfe with sufficiently declare.

There is a manifest description of this in Daniel, and in the seconde Epistle vnto Timothee the thirde chapter, wher it is sayd that they are more greedy vpon

The belly and
the stomacke of
a woman

Whereto to
showe the belly
naked:

1. Tim. 3. 3.

of a Popish Asse.

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delightfullnesse then the louers of God, also vnto the Philipians the iij. Chapter, They doe make their belly their God.

Philip. 3. 19

Let vs heare also that which is sayd in the seconde Epistle of Saint Peter the seconde Chapter. Name-ly them that walke after the flesh, in the lust of uncleannesse, and despise the gouernement: presumptuous are they, and stande in their owne conceits, and feare not to speake euill of them, that are in dignity. When the Angells which are greater both in power and might, giue not railing iudgement against them because the Lord.

The description
of the popish
Clergie after S.
Peter.
2. Peter. 2. 10.

But these as haue heares, ledges with naturall sensualitie and made to that ende, that beinge taken, they shoulde be destroyed, speake euill of those thinges which they knowe not, and shall perishe through their owne corruption. And shall receiue the rewarde of vnrightheousnesse, as they which count it pleasure to liue deliciouly for a season. Spottes they are and blazes, delightinge themselves in that they deceiue you, in feastinge with you. Haueinge eyes full of adonitrye, and that cannot cease to sinne, begylinge vnsatiable soules: they haue heartes occupied with concupiscence, hatefulle follovers.

Which forsakinge the right waye, haue gone astraye followinge the waye of Balaam, the sonne of Bosor, which loued the rewarde of vnrightheousnesse: But he was rebuked for his iniquitie, for the diuine beast, wherupon he sate speakinge with many boyes, spake the foolishnesse of the Prophet. These are wells without water, and cloudes carryed aboute with tempest, to whom the blacke darkenesse is reserved for ever.

For in speakinge swellinge wordes of vanities, they begyle with wantonnesse through the

C.

lutes

The declaration

lawes of the flesh men that were shame escaped from them which are trapped in errors, promising into them libertie, and are themselves the bond servants of corruption.

And truly this doth lively sette out the Pope, and painteth him in his right conductes, and sheweth surely the true nature of the Popish state.

Whiche holow the filthy and vile single type of the papistall Whores and Whores, must be figured and declared, which have defiled the holy marriage through execrable filthynesse.

For in very shame, dishonest and dishonest of spawling, and in the same sin was represented by such an uncleanly and dishonest language. But rather it is beautified by the words and blessing of GOD, and by greates marriages, and as it were decked and garnished with a goodly argument, and placed in a higher place.

It is such that there are others also which doe hurte and defile themselves with a manifest turpitude and filthynesse, as too maye speake this of the Panyms and Turkes, and as there be a greates manye prophane people amonge the Christians, and heere, whoe ministers, whoe and most wicked Whores.

For notwithstandinge those doe nothinge but that is to the great prejudice of their religion, and in danger to lose all honour: as they are never without care, whether they be damned on the gallies, or that they be cast out, or that they be hanged, or that they be torne in pieces by force or outrage. But these wicked Whores, effeminate, impudent, bellies full of all filthynesse, doe cover and

The blacke pangs
sing out of the
popish king
dome.

The Pope and
his, are without
shame.

of a Popish Asse. 6

cloake themselves with the name of CHURCH, and doe lette slippe the bridle into all madnesse and wickednesse, and doe give themselves licence without fearinge anye punishment, without caring to be rebuked: And not onely that, but also with all these detestable pillages, they would be called spiritual, the holie Fathers, and the Catholike Church. And beinge not yet content with that, they goe aboute to pursue, chase, and spurne in other mennes faces, the face of the moate that they see in their eyes, and of the Chaffe and litle flye that they see in them: smothering downe: And yet they will not that anye should checke and rebuke the greates beame that is in their eye, nor the Camell that they have swallowed downe: But on the contrarye, that the blemishes so apparente and evident maye be hyde and covered, yea, beautified and sette out with the tytle of CHURCH and of the Church.

Even so truely, there is neither sacredge, nor murdurer, theefe, nor whoresmaster, which abuseth the maiestie of the name of the Sonne of GOD and of the Church, so, to hide their execrable filthynesse, but that whores bellie of Antichrist.

And therefore the murders, thestes, the monstrous whoredomes, the horrible wickednesse of this Whore of Rome, doe surmounte a greates deale the wickednesse, cruelties, and madnesse, of Nero.

Seauenthlye, the scales of fishes, wherewith the arme, the side, and the necke of that Popish Asse are couered, and not the bellie nor the back, doe signifie the Whores and secular Lordes. For the

The Popish
Clergie will not
be rebuked.

The scales of
fish.

C.ij.

lea

sea is accustomed to sit in the Scripture for the
world; and the fishes for the flesh of the world: As
Jesus Christ himselfe interpreted the parable of Saint
Peter, Mat. 13. when he saith, 3. This is the seed of the
beast.

Idat. 4. 6. 9.

V White & scales
doe signifie in
the Scripture.
Job. 41. 2. 6.

The princes do
alwaies staye
with the Pope.

The scales doe signifie an encompasse of things
together, as the Laye saith in the 41. Chapter of
Job. His body is covered with scales, as it were with
shells locked in, hard, and well compact together.
And he is compared to another, that doth yett can come
in. When to the Whittes and other great Layes
of the world have alwaies claimed and staid fast
together, and are yett at this daye linked and then
unto the Pope and to his barbarous, and tyranni-
call kingdome.

It is very true, that they cannot allone, byre,
neither byre, nor fowle, nor don, nor kennele, his gait,
body, his horrible whorship, his unlawfull vo-
luntariness: for one cannot rightly there perceiue
any scales which doe cover his stomacke and his bel-
ly. Wherby standing that by their cloaking thereof,
in doinge their eyes, and sufferinge that that they
doe see, they are to wate the more sorely tyed and
linked fast to the hecke, leg, late and armes: that is
to saye, they doe embrace, defende and mainteine
his greatness and magnificence, and his barbarous
and tyrannicall state, as an estate lawfull and o-
rdained by the word of God. And that same both
evill and ill by his selfe very proudly and with an
arrogant and proude obstination.

To conclude, they do confirme his spirituall and poli-
tike government, by verbes and ordinances not to
be borne with: they doe beautifie them with goodly
Canons, and do establish his pompes and regall facul-
ties through strange doctrines.

Furthermore,

Furthermore, to the ende that the ground & founda-
tion of that retrayt of Antechrist be moze firme and
sure and to endure and continue the longer, they doe
make lay mens testaments and willes, they heape up
to them reuenues, they constitute Monasteries, they
build Temples, they doe ordaine Convents and Col-
ledges of unmarried people, as of Sparkeites and open
faires of such manner of Canonists, Dunces Sophis-
ters, Beggars, Preachers for money, Confessors and
Doctors: and as of publique exercises and Theaters,
of whom one can heare nothing to founde, but of the
spilling and marring of the celestiall doctrine. And so
do speake by lesely, the great gods the riches and fauou-
rers of the world are so wel and so firmly and strong-
ly tyed and fastened unto him, that there is neyther
winde nor blast, there is neither spirituall doctrine nei-
ther word of God, which can seporate or plucke them,
from him.

Eightly, the head of the olde man issuing out of
his buttockes, both signifie the decrease, the oldenesse,
and the ende of the Popes kingdome. For the face
part of the face in the holy Scriptures both signifie the
encrease or augmentation: and the hinde part of the
backe, of the buttockes, doe signifie the designation and
the ende, as you haue & lyke speech in the viij. chap. of
Saint Paul to the Hebrewes: What which is disanul-
led and waxed olde, is ready to vanish away. When
that monstrous figure declareth that the barbarous fi-
raining of the Pope is now come unto his last ende, and
that of himselfe it ought to waxe olde and come to
nought without any sworde or outwarde violence,
as it is foretold in the eight Chapter of Daniel,
that he shall be destroyed without hande. For there
is so great encrease of superstitions, and such a bur-
den and fardell of vices, that of necessity his owne

C.iii.

weight

An wheir
made strong by
the gifts and
foundations of
Princes.

The head of the
olde man iss-
ing out of his
buttockes.

Heb. 8. 4. 12

Daniel. 8. 5. 27.

The declaration

light must cause him to fall down: and that the groanings, complaints, and sighings of all people & nations may be heard: Forasmuch as the word of God hath discovered and revealed before all mens eyes, his impietie, malice and cruelty.

Even so the glory of this worlde passeth, and the playe is nigh at an ende. After this sorte then wee doe see, that that Image or figure agreeth properly with all the Prophecies of the eight chapter of Daniels: and that the one and the other are agreeing with the Popishall kingdome.

Fourthly, the Dragon coming forth of the mouth of that popish Asse, and casting out of his open mouth a great flame of fire, signifieth the horrible buls and the terrible lightnings of excommunication, & the tempestuous threatnings which the Popes and his adherents doe speeke out furiously upon all the worlde, when they doe see their ende nigh at hande, and that they must perish suddenly.

For this is the latter and most furious rage and madnesse of Antechrist: this is his latter endeavour, yea, if peradventure these ravenours may keepe whole that abomination, through the censurings and threats of the buls, and afterwards through lyes, wrongs, curtings, enchantments, pricking injuries, and bitter scoffings of his godly Rhetoricians, as Eccius, Faber, Emserus, Wicelius, and other lyke.

Notwithstanding the time is come that we have no more neede of such ayde nor of such defendours. For what shall the Dragon twayne to bite the cloudes? What shall he gaue to burne the airc with his flames? And truly there is none that feareth these poisoned buls and full of curtings and enchantments: Forasmuch as the light of the truth is so clearly kindled and lighted.

Lastly,

of a Popish Asse.

8

Lastly, for that this Popish Asse hath bene found at Rome, and not at an other place, both confirme that which hath bene recited before, that the same cannot be understood of any other power and domination then of Rome.

For at this daye in our time, there is no power which is lyke or more greater in the Citie of Rome, then that of the Pope. For God hath alwayes declared by miraculous signes and tokens in those places which those signes doe signifie and betoken some thing, as it happened in Hierusalem, and for that that this Monster was founde dead, that is an argument that the ende of the Popes kingdome is nigh at hand.

And wee must haue neyther (worde nor) any strength of man for to put it downe: But the heavenly vertue, shall cause that of himselfe it shall be overthrown. For this prodigious Monster was not killed by any counsell or meanes of men: But was founde dead, and was revealed by the singular providence of God.

Finally, I would admonish every one not to despise such a prodigious signe sent of the Patricie of God, and to beware of the pestilent contagiousnesse of Antechrist and his members, and to flee from him. And to be afraid of him.

It is most certeyne that God hath used to wardes vs a most greate benignitie and gentlenesse, for that he hath sette forth before vs, Antechrist in a figure so vyle and deformed, as painted in a table and lyuely sette forth, that one may easily asseyle it with handes, that God will effectually provide for our health, and desireth that we be drawn out of that detestable retrayte of immortall impietie of that strange beast.

And

The Dragon
coming forth
of the Asse

The latter tem-
pest of the Ro-
mish Antechrist

The Popes Rhe-
toricians

Rome, the place
where the po-
pish Asse hath
bene founde

VVc must not
despise & more
fearre signes

The declaration

The Pope & his
do condemne
all signes and
miracles.

And as touching the Papists, according as their
bawling phrensie and their impetuous madnesse well
meriteth, they may thinke on this, or let them not be
angry: As in deede there is neither signe nor miracles
sent by the hande of God, which can moue them ney-
ther astonish or warne them. But as Gyants without
fear, they doe beat and fight agaynst the legions
and thundrings: and doe follow their fathers, Pha-
rao and Choro, wherof the one was swallowed in the
wades of the Sea, and the other swallowed up in the
earth: and both of them are sunke euen to the bottome
of hell. But we for our parts lette us reioyce and take
comfort, & let vs put this signe in the number of those
who haue declare unto us y day so long desired, so health-
full, so goodly, the coming of our Lord and redeemer
Jesus Christ.

In the meane time, let vs suffer our enemies to do
as they lyst, and to kicke obdylately agaynst the pricke.
And let vs behold whether the troubles that they haue
heaped vpon more and more, shall be to molest and grieue
God or themselves. Neuerthelesse I am not much an-
gry with them, forasmuch as they are so desperately
madde, and that they doe so trouble the heauen with
the earth.

O good God, if I were so paynted with at Gods
hande, with a figure and shape so obious and terrible,
I could in no manner abide and suffer it. For eyther
I should dye for very feare, except that I had an heart
of yron or Steele, as they haue: Or els I should burst
and cleaue asunder, with despayre, choler and madnesse.
What is he then that geth about, eyther by counsell
or by commandement, to obtayne of them, that they
would pardon the Roysde Jesus one such continually
and wryong which is done vnto them by such an Image
or figure.

Inasmuch

of a Popish Masse.

Inasmuch as they being reprobed or repproued with
one onely letter of the word of God, are soeasily enfla-
med with anger and rage: For as much as the Lord
both suffer them to sinne to themselves agaynst him, al-
though that they doe handle his word after so wicked
and cruell fashion. Yea, in the figure of a Diuell they
doe set him forth the one for the other, for to laugh and
mocke: and yet it doth not anger him: makinge him
to beleeue that the same is good to his Church, and that
they doe it by his commandement. What is he
that dooth thinke any other thing, or saye of them,
except that he is willing that all their sorres, paines,
enchancements, and torments of hell do fall vpon him.

He meaneth the
encreasable blood
of the Masse in
the Masse.

The horror of
the popishall
impious.

For their fury is irrepressible and is not with-
out great force, for as much as they are

of the high Gods exalted above all

the gods, according to that that

Saint Paul and the Pro-
phet Daniel, spea-

keth off.

(.)



D.

T H E



This Popish Ase is of himselfe a monstrous figure, fearefull & horrible, and the more that one doth behold him, the more terrible he appeareth. But behold which is the most terriblest of all, that God himselfe hath formed and reueled this monster, as a figure full of fearefulness. For if any workman had drawen it, painted or engrauen it, one might well mock of it, and not to passe on it. But because that the holy diuine maiestie hath formed and made it and that he hath set before vs such a figure, it becometh all men to tremble, when and as often as the same doth come in their remembrance; and that they be astonied & amazed, as of a thing of which one may easily coniecture of the thought, counsell and will of God.

Is there any man in the world which would not be afrayde, if he should see a wicked spirite, or a phancie, or if he doe heare any sobeing hyute or noise, or any growning or lamentation of spirites. Yet notwithstanding one ought not to esteeme the same but as a false visage or a play of little children, in comparison of this Image and monstrous figure. In which god himselfe appeared in a terrible forme, shewing an unappeasable severity. We must necessarily say, that there is a terrible indignation of God kindled against that Idol of Antichrist, the which all that company and rascalls of the Pope, doe stirre vp and prouoke as of a set purpose and of an hard froward stubbornnesse: the beginnings doe agree so well and so fitly, that one can in no wise doubt.

For as much then as Sodom had of so long time and

and through so execrable misdoes prouoked Gods wrath: and as the ruine beinge nigh at hande, there rested but a little time to repent them: then they dyd give hir selfe traly vnto all execrable wickednesse, and hardened hir selfe with such obstinacy, that she did plainly mocke God, and did exalt hir selfe against him with an intolerable fiercenesse and crueltie. But scanty the heauen had giuen hir cleerenesse the next day morning, but behold it was sodainly swallowed up & consumed. We must not doubt, but that all that band of the Pope doth spinne all one thread. They haue hether to let slippe the bible vnto all detestable filthynesse: rebellious people & altogether obstinate against God: beinge drawen from the iust obedience of mans dominations, as if they were brethren germines of Epicures: yea, and not believing as the Diuells doe, who doe tremble when they heare God spoken of, as the Scripture saith: and vnderstandinge nothing of heavenly things, haue no more care of the blessed life and of eternall heath and saluation then the most grossest Ase that euer was. As in very vnde they haue this opinion of the Gospell, that it is a fable: and doe iudge of the Christian faith, & it is the faining of a Poet without grace or fauour, according to that godly sentence & lacke of Epicures, as is nothing els but dust & mockery, and all is nothing. And although that before the time of their fall & ruine they are exhorted by so many strange figures and fearefull signes sent of God, for to call them to repentance: yet neuertheless they are the more obstinate and out of all order: in such sorte that they doe heape vp, nourish and augment more and more, a proude, negligence and arrogant profanations: In so much that with muche adoe they themselves can suffer their rashnesse, boldnesse and wickednesse.

The declaration

Thus as though there were no heavenly and celestiall iudges, nor iudges in heauen, for to heare and to see, to their raging in the meane season doe make of these fearefull signes, as if they were deceiuing shadows, or flying dreames.

Such a foolish boldnes, and brutish assurance is an euident argument of the inuincible impoth of the Pope, who will suppress and consume those heaghty Episcopos, any hall altes, before they are aware of it. When ouerly with fenge and trembling they will learne to crye and howle: But God of his owne accord will haue them as it is sayde in the first Chapter of the Apocalypse, he haue forgotten my counsaile, and haue despised all my corrections: I haue sayd that I laugh in your destruction, and mocke you, when the thing that ye feare cometh vpon you.

Who may iudice for a truth that Salban is a great and a mightie spirit, who holding vnder him the vnderstandinge and wisdom of men as Gaues, benioth, and deueth them with such violence, that not onely they doe plunge themselves within the vices (which seemeth rather to be a worke of a little deuill learning his occupation). But also doe make open warre against God of their owne free will. For we must thinke, what that tyranny is: how desperate that fury and madnesse is, when a miserable man being constrained and compelled in his conscience, can yet say that hee will, and to confesse for certeyne, this is the word of God, of which I doe not doubt: But although that the same of God hath pronounced it, the Apostles haue preached it: Yet neuerthelesse I will shut the eyes, I will stop the eares, for to resist it, & will withstand it hand & foot, & will persecute & consume it as a pernicious heresy. And if ther be any one in this meane time which will render obedience vnto god,

to

of a popish Asse.

11

to beleue the gospell, and will not consent with me: I will kill him, I will banish him from his inheritance, I will not suffer him to dwell in any place: And will doe all that in despite of the word of God.

O god God, had I euer thought in almy lyfe time, to haue seene so great sinnes, such a rage and so furious crueltie of the enemyes of the Gospell, at such time as I did not yet but lay the first foundation of this cause: And neuerthelesse (alas) I doe see those things now, being constrained to heare, that the word of god the truth that is confessed and knowen, to be called heresie: and to be banished and deuene away most wilfully, as buried.

Of right such vipers are figured and noted by the Dragons head, which commeth out of the arse of this Popish Asse, spewing out a retrayt full of filthinesse. But thanks be vnto God, both the Dragon and the Popish Asse are but a peece of carrion, and shall take into them agayne neither lyfe nor strength, nor shall neuer recouer their dignitie & tyranny (the which they doe promise neuerthelesse) for any thing that the diuill doth in them. For it is sayd in the Crede, I be-

leue in God the father almighty. It is said also that he that abideth in vs, is moze greater then hee that is in the world. And although that the diuill haue great power, yet he shal not be altogether puissant. This is an infallible rule.

(.)

D.ii.

HEERE

The worde of God & his truth called heresie by the Popists,

The Popish Asse a peece of carrion without lyfe.

HEERE FOLLOWETH THE POR-
trayture or Figure of the other, that is to wit, of a
Mooonish Calfe, calued after this fashon
in the Citty of Frisberge in the countrey of Misoe.
Anno. 1528.



THE INTER-
pretacion of Martin Luther,

of the Monster, in the figure and lyke-
nesse of a Mooonish Calfe, drawen
out in the leafe before.



As touching the Propheticall in-
terpretacion of this Mooonish
Calfe, I will leaue it to the spi-
rit: for I am no prophet. Yet ne-
uertheles one may well affirme
this generally of many such mer-
uayles, that God doth send them
as presages and forewarnings
of sorrowfull aduicures, motions, hntes, troubles
and commoti ons to come. And I doe exhort Germa-
ny to assure themselves boldly and to attende certeinly
by such commings. But to determine of chaunces and
to foretelle how long time they shall continue, or in
what time the despueraunce shall come, the same be-
longeth to the Prophets.

As for me, I will desire willingly that the latter
day were at hande: the which I also doe thinke, that
the dayes wherein we are, are as forerunners of that
blessed day, the which will not tary long after. And me
thinketh that the cause that I haue to hope so, is not
triuolous nor vaine. And in very deede, before time
ther hath ben almost a continuation of certein wordes,
in which men haue seene dayly monstrous things, and
woorthy of great admiration: And at this day all the
woylde burning with a terrible heat, bringeth forth mo-
tions very pernicious, who commonly are not appea-
red without great chaunces & alterations of kingdoms.
To conclude, that the light of the Gospell, shineth
now

The interpretation

now wonderfully, the which commonly was wont to bring with it alterations, troubles and tempests, because of the hard obstination, and furious ragings of the wicked.

And truly I will not speake but of things which are true: and will shew wherefore God hath set forth such a signe in that Monkish Calfe, and for what cause hee hath defiled the religious habite or apparayle with one so vile a spotte: forasmuch as without the habite of a Monke he might signifie and declare the evils to come as properly and well by any other shew or token. When so then it is not long sithence that by his providence was calued at Langdesberge a certaine Canon Calfe, or a Monkish Calfe. It declareth thereby, that all religious men and Monkes ought to haue their eyes thereon still fixed, and that he beholdest them, and that he hath determined to punish them: for this latter yeare he will shew none other miracles, then those which haue respect vnto such holy and spirituall people.

Daniel 8.4

For god paynting out of late that excellent Monarch of Alexander king of Macedonia vnder the figure and likenesse of a Calfe, besides the Propheticall interpretation of the discomfiture and banquishing to come: he hath also set forth and represented the nature of the Grecians, which are wonten as the Calues. And all that that they haue conceived in their minde how high and haue that it be, they hope to bring it to passe, and to attaine vnto it through god counsells, through great vaunty and stoutnesse of the minde.

In lyke manner in this figure of this Monkish Calfe, besides the Propheticall declaration, there is also an Image or figure of the lyfe, of the doctrine of the seruices and obseruations of the Monkes: And it is possible that thereby there is an advertisement of the cause

of a Monkish Calfe.

13

cause of the calamities nigh at hande. What is to saye, that the superstitions, the deceits and wickednesse of the Monkes, doe cause the punishment to increase, for as much as by the Pharisaicall doctrine of workes, they doe abolish the sayth which is in our Lorde Jesus Christ, and doe transforme and chaunge into the flesh of a Calfe mans heart, which ought to be the Temple of the holy Ghost. Furthermore, let an other vnto the propheticall sence: as for me for to please my order, I haue taken vpon me to interpret my Monkish Calfe: The Canon Calfe shall haue an other for his expositer.

For so much the more willingly doe I take the charge to make this declaration, for that I doe see that the obstinate courages and more harder then the rockes, of those which shall be grieved with this my explication, shall be so much the more wounded and shall be come more eger. As in very soone they doe arrogantly despise all that which cometh out of my mouth, and doe babble euery where, that all my wordes are as much to be esteemed as the spittings of heretiques. For that cause they ought not also now to giue any credite vnto mine advertisement, but doe waite more harde harted, and doe make themselves more and more obstinate, hurting and molesting themselves more then euer any did, and forsake not their filthy and wicked lyfe, as it is sayde in Eiaie the sixte Chapter, harden the heart of this people, stoppe their eares, and shutte their eyes, that they see not with their eyes, heare not with their eares, and vnderstande not with their heartes, and conuerse and be healed.

Such as then Balaam coude by no means obey the wordes of God, and although hee was rebuked by his Ass speaking vnto him in a mans voice, yet

The interpretation made for to hyden the heares of those which do giue no credite vnto the advertisement of the faithfull. Eia 6. c. 10.

The Papistes heares hardened after the example of Balaam.

C.

newer

The interpretation

nevertheless he could not amend it: so one may say the lyke of those holy fathers, which haue hitherto stopped their eares at the clere voyce of the heritie of the Gospell. Some they ought to beholde themselves in that Calfe and in the Colwe, as in a glasse, and to consider what they are before God, and what reputation and what voyce they haue in heauen. And yet nevertheless they ought to shut their eyes that they doe see nothing of all this, whereoff they may repent themselves, for to auoid the horrible iudgement of God. For there is neither forewarning, word nor signe that could moue or bend the hard heart of Pharao.

First, that I may speak briefly, thinke not, that the same is a mockery or a fable, that God hath clothed a Calfe with a religious habite, & with a Monks cole. We must not doubt, but that he noteth by that Image or figure, a certeine assemblie of people, of whiche one may clere knowe, that the Monkery is nothing els but a vaine appearance and shewe of godlynesse, and outward hypocrisie of a holy lyfe allowed of God. For euen until this times we praye and miserable men haue had this opinion and haue beleued, that the holy Ghost dwelleth vnder the frocke, and that the same habit doth couer nothing but the holy Ghost.

But God hath reuealed here, that there is nothing vnder that habite but a Calfe. As if he would shewe that there is a Serpent hid vnder the grasse. For the golden calfe of Aaron, lifted vp in the wilderness, vnto whom the children of Israel did represent & giue the honour that appertained and belonged vnto God, Exodus Chapter. 32. teacheth playnely what the Calfe may signifie. It is sayde in the 106. Psalm. They haue turned their glory into the similitude of a Calfe, that eateth hay. It is spoken also of the Calues of Iereboam, made in Bethell and Dan. 1. Reg. Chapter. 12. against

The hearts hardened after the example of Pharao.

The Monkery is but a vaine appearance.

The golden Calfe of Aaron

Exo. 32.

Psa. 106. c. 35

1. Reg. 12

of a Moonkish Calfe.

14

against whome the Prophets haue cryed very sharply. In lyke manner let vs beholde a little that same Moonkish Calfe, howe that his cole doth represent there a figure of all the order of Monkes, with all their seruices and vaine obseruations, of which they do make so great account: as of their Pater noster, so oftentimes repeated, of the suite of their Masses, of their godly songs, and fastings, and other lyke.

But vnto whom is that godly seruice represented: who is honoured: of whome doth it depend: vnto whom is it tyed and fastened: vnto the Calfe. For the Calfe is clothed with a frocke, as we may see here.

And what is that Calfe? It is an Idoll forged and made, abiding and dwelling in their spirites full of deceites. What is that that these things do? They do after this sorte. These holy Monks haue an opinion imprinted in their vnderstanding, that in their Moonkish and solitary religion, they doe serue and render obedience vnto the true God, the whiche religion they haue constituted in Ceremonies & obseruations of certeine outward workes, by which they doe thinke that they haue well deserved heauen: and not in the certaintie & trust which embraceth the benefit of Iesus Christ.

For it is euen thus, that there is no God, either in heauē or earth which would be so serued & worshipped but the diuel & the Idols. For none can serue nor obey the true God, but in spirit & truth, Iohn 4. Chapter: What is to say, in faith and true & spirituall mouinges of the spirit, the which the holy Ghost doth create, stirre vp, & quicken in vs. Esa. Chapter. 46. Wherefore these false religious people cannot offer vnto any their seruices, which they do cloak & hide vnder the name of God, & in the meane time turning themselves from all the ordinances & heauenly manifestations, & cannot bring them back againe, nor set the vp, but in reioysing & flattering

their

their

The Calfe is an Idoll forged in the spirites of Monkes.

The religion of the Monkes builded vpon ceremonies and outward workes

Iohn. 4. c. 24

Esa. 46.

The seruice of the Monks can not profit any man.

their vain imaginations, the which they haue forged of their owne brains, dreaming that such seruices & ob-
 seruations are agreeable vnto God. Such foolish and
 vaine imagination is nothing but lyings and an Idoll
 worship: and forged of their owne braine, neither
 agreeable, but euen as the Panims or Ielues doe
 forge strange Gods. Beholde, this is the Calfe, this
 is the Impletis: this is the carnal opinion couered and
 hid with the religious habite: this is the Idoll to the
 which they are bounde and tyed, the which they doe
 garnish and beautifie with Ceremonies and with a
 goodly kinde of shewes. The Calfe doth not liue but
 of heares and grasse. For such hypocrites haue no
 knowledge of the eternall godnesse, but doe sat them-
 selues with the pleasures of this present lyfe: As one
 may playnly see that the most puissantest and ample ri-
 ches, and the most greatest pleasures, and the most
 highest dignities and honours are belonging vnto the
 people of the Church, as one calleth them. And euen
 so these Calues haue found grasse for their owne tooth.
 And this is happened vnto them, that they haue tur-
 ned their glorie into the similitude of a Calfe that ea-
 teth Haye. For Christ is our true glorie, in whom wee
 must triumph, glorie, and reioyce. These haere cleane
 contrarie, doe like an other glorie in their heartes,
 and doe aduance and bragge themselves verie
 proudly of the trust of their merites and workes.
 Such a Calfe is come in the stead of Iesus Christ, & in
 usurping the name of him, he doth blasphemie and dis-
 honour it.

¶ What it is to
 be nourished &
 fed with grasse

Ph. 1. 10. c. 10

¶ What doth fig-
 nifie the skinn
 of this Calfe, be-
 ing torne or rē

Secondly, the Monkish appaile rent full of holes
 about the thighes, sette, and belly, doe signifie that
 in that solitarie religion and in those Ceremonies and
 obseruations full of deceipts, there is no agreeing that
 is perfect or whole: And yet the holie Scripture re-
 quireth

quireth chiefly and before all things, that the Chris-
 tians and saythfull be of one fellowship and vnitie.
 As it is sayde in the 133. Psalme, How good and
 ioyfull a thing it is: brethren to dwell together in
 vnitie.

Ph. 1. 10. c. 10

But these madde braynes, superstitious and so
 holy Monkes knowe very well to forge, inuent & finde
 out so many differences of sectes and opinions, as there
 is of diuers apparayle among them. The Cordeliers,
 that is of the order of Sainct Frances, doe magnifie
 their order: The Iacopins, that is of the order of saint
 Dominicke, their rule: The Benedictines will in no
 case lose their honour: The Augustines doe goe on the
 right side: The Charterhouse Monkes on the left:
 The Celestines doe keepe their company: To conclude,
 there is not one but that he thinketh himselfe very fine
 and trimme in his appaile. So we seeing that the frocke
 is rent and torne about the thighes and sette of that
 Calfe: Although that all were of one will and did a-
 gree well, asmuch as concerneth the apparell of the
 Calfe: that is to say, although that all did nourish that
 obstinate opinion in their hearts: to wit that they did
 doubt or distrust of the mercie of God: and on the con-
 trary did leane and stay vpon the assurance and cer-
 uall assurance of their workes, according to their ob-
 seruations.

The frocke de-
 uided into ma-
 ny sides.

We shall know this more clarely, if wee doe vn-
 derstande the ende and extremitie by the thighes, and
 if we will make of the sette proppes by the which this
 Calfe, that is to say, this false Masse, is holden vp and
 mainteined. For there was neuer so many sects, so ma-
 ny households, so many differences, so many names,
 so many orders, or rather disorders brought in, as
 haue bene seene in our time, when the ende is nigh,
 and that that yle should brake: saying that the vni-
 tie,

The thighes do
 signifie extre-
 mitie.

C. 11.

tie,

tie and the deceits are vncouered and made knowen,
to shall mor for all this infection to fall downe.

The fete doe signifie those bolde brethren and o-
ther of those Sophisters, and our worshipfull masters
which haue the preheminence aboue other: & which are
dressed in holiness: and the most skilfull or cunningest
disputers, who do know full well to keepe, amplifie
and establish the dignitie and great authoritie of that
Popish Religion, eyther by writings, preachings, lec-
tures, disputations or doctrines: and doe endeavour
themselves with all their strength thereto, and doe im-
print it into the heartes of the people throughout the
whole world. For enery trifling thing they fall out and
disagrie among themselves: and as many as there be
of heads among them, so many opinions there be.

Thirdly, this Calfe representeth the gesture and
countenance of a Preacher. For he standeth upright
vpon his hinder fete: and of the two fore fete, he cast-
eth the right after the manner of a Preacher, and
holdeth backe the left, he hath his heade lyfted vp:
he putteth out his tongue: there is nothing in him,
which doth not represent those greace Creers in the
flesh.

Euē then as the Popish Asse hath bene an Image
or figure of the Papistall kingdome, so this Monkish
Calfe doth represent the Apostles and Disciples of the
Pope, in such sort that all the world doth well see what
Doctors or Preachers they haue heard vntil this pre-
sent time, and what they doe heare at this day.

For can any man finde an Apostle more fit for the
blame of an Asse, then the head of a Calfe? This is a
fit cover for the pot.

The carnall gouernment hath alwayes a carnall
doctrine. And therefore the Calfe is yet without eyes,
or blinde, for to figure those of whom Iesus Christ
speaketh

speareth off in Saint Mathew the 23. chapter, say-
ing. Who be vnto you Scribes and Pharisees, blinde
gugbes. And Esay in his 56. chapter sayth. All his
watchmen are all blinde, they haue altogether no un-
derstanding, they are all dumme Dogges, not being a-
ble to bark, they are slippery: sluggish are they, and
lpe sweating: they are shamelesse Dogges that be ne-
uer satisfied. The Shepheards also in lyke manner haue
no understanding.

We might very properly or fitly apply many other
things in that Gospell, vnto the Monkes and Sophis-
ters. As this: The eare tyed to the frocke, signifi-
eth the insupportable tyranny of confessions, by the
which they doe cast and throw the poore consciences in-
to the diuels throuse, and doe put them in a terrible
bondage.

The putting out of the tongue, doth signifie that
all their doctrine is no other thing but the tongue.
What is to saye, a babling and full of vayne
words.

The two lytle warts or knobbes which appeare
vpon the head, should haue bene two hornes. And
the hornes doe signifie the preaching of the Gospell,
the which make vs obedient vnto death or to the crosse,
destroying the olde manne: as it is sayde by the
Prophet Micheah the fourth Chapter. I will
make thy horn vpon and thy clawes shall be of
brasse, that thou mayst grinde and crush in peeces ma-
ny people.

Yet neuerthelesse this Calfe hath no hornes, but
only certeyne appearaunce or tokens of hornes, which
doe not much appeare.

For although that these doe bragge and beaste
themselves of that title, that they are Doctors of
the Gospell: Yet neuerthelesse they doe tourne
it

The Monkes
discreting in
opinions.
The Calfe doth
counterfayt the
Monkish
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The Monkes
discreting in
opinions.
The Calfe doth
counterfayt the
Monkish
Preachers.

The Monkes
the Apostles of
the Pope.

The eare noteth
the confessions.

The tongue

The two warts
or knobbs lyke
peasen.

Micheah. 4. d. 13

The Monkes
doe curse the
preaching of
Gospell vnto
menstraditions

The interpretation

it faithfully unto the traditions of men. So then from the crowne of the head, which is shauen, doe appeare two little knobbes lyke unto pease. For under the title of the Gospell, he hideth and couereth what him lyeth, and cannot suffer or abide, that the Gospell shoulde come forth of that hull or shell: But it must agree to the sanditie of that shauen crowne: And chiefly as touching the Pope which is the head, of all those shauen heads.

And for that that the Cole is so fast behinde the necke, the same declareth the incredible obstination of the superstition and of the errours of these doctryne spouters, concerning the obseruations and monasticall ceremonies. As in very dede they are plunged and fastened so deepe within such filthinesse, that there is neyther vertue nor force, nor the light of the Christian veritie, how great sorner that it be, which canne in any wise draw them forth for to beholde the light.

Now for that the Cole was tyed and close behinde at the backe, and that towards the belly or before it appeared to be open or vnswayed, both signifye those doe shew in their outward apparayle a certeine godlynesse: and it is vnder the coulour that they doe forsake and renounce all transitory goods. But if they must come vnto God, or if one would bring them to the eternall lyfe, one shal finde that those are naked bellies, and vnprofitable but thens for to consume the goods of this earth, yea committing all enormities: of which I loue rather to holde my peace.

And whereas that the Fawces below are lyke vnto the Fauces of a man, and those above with the nostrils lyke vnto those of a Calfe, the same signifyeth that in their doctrine they speake very oft of the ciuile workes of the heauenly law: But in the meane season there is nothing

of a Moonkish Calfe. 17

nothing but that it smelleth and sauoreth of the Calfe: that is to say, that the discipline, righteousness and the philosophical vertues are there in much praylen.

For the two tips of the mouth, do signifie two sorts and kindes of doctrine: the nether lip signifyeth the explication of the Law: and the upper lipp the preaching of the Gospell and of the heauenly promises. But in none of the Gospell, and of the promises touching the reconciliation made by Jesus Christ, they doe preach the mouth of a Calfe: That is to say, they doe preach the great recompences and rewards which are giuen in heauen for mans workes diligently done, but without faith.

Finally this Calfe is not hairy in any part, or hath no haire as other Calues haue, the same doth signifye the godly and shining hypocrisie by the which these doctryne spouters haue deceined all the world. Inasmuch that they which are the cruell homicides of soules, and the madde sphilobers of the diuine haue bene notwithstanding esteemed and counted holy and spirituall fathers.

All these things are now openly hatched by a clere light: This Calfe is come forth from the hidde secret of the belly of his mother. They can no longer be kept in a secret place and hid from the sight of men, nor cannot chuse but that they must be perceiued. Lette them close or hide it as much as they will, but that shall not lette that the maske or disguise be not taken from them, and that they be not brought forth in the light, and their hypocrisy and filthinesse be not broken or vncovered, that all men may shew or poynt at them with their finger.

For I will leaue to every man lybertie to iudge of this interpretation. For although that the exposition of this word is not perfect, yet neuertheless it is

To preach the mouth of a calfe

The calfe vnto out name

The Calfe coming out of the belly of his mother.

The Monkes
tooke or had
tyed to back.

The Monkes
do keepe and
hold fast the
head & forsake
& let go manly
very goods

The interpretation

The exposition
of the calfe build
ed vpon the
signatures

Of it selfe sound enough and very well buylded and
grounded vpon the witness of the holy Scripture,
that the Monkery is such in very verbe as we haue de-
scribed. Forasmuch then as this Calfe agreeth prop-
ly with y^e diuine Oracles, let euery one diligently take
heede, as he wyl be aduised what it is y^e he shal dispise whe
he shal dispise & reiect this my interpretation. In this
ponder ther is moze then a sufficient warning, for to
make us to vnderstand y^e god is offended & angry with
those Monkish obseruations. J. as if he loued them, it is
most certeine he would haue cloathed it with a frock
of a moze honeste figure. And we must very well say
that by such a monstrous figure is not signified as met
any man alone: But a location, a couent, a brotherhood,
as a gouernment of many, according to the nature and
condition of all the visions, of which is made mention
in the holy Scripture, Daniel chapter. 3.

God is angry
with the obser-
uations of the
Monks.

V What the si-
gure of the calfe
doth signifie

W you Monkes and Nunnes, take you heede, your
doings are here intreated of earnestly: and thinke not
that such aduertisement of God is a play to iest at, as
an enchantment.

Appease God with other oblations and sacrifices then
those which you haue: For sake your Couents, and
cast away your frockes, and retourne vnto that where-
foze you were bozne, and wherunto you are called
by God, before that this occasion that God sheweth
vnto you doe banish away. For afterwards, when
you would ye cannot: Now when you may doe well,
ye will not.

Above all I do earnestly beseech the noble families
and all gentlemen that they wil deliuer their children
and cousins, as those whose soules health they do loue,
from such so horrible and perillous lyfe, as from a most
sittie prison. Thinke that they are not yet out of the
bondes of mans boop: and but that they are bound to
the

of a Moonkish Calfe.

19

the communion of men, and to the law of Nature as
well as other men. For this is not graunted to
Nature, that so great multitude of humanity
so people can lye honestly and chaste-
ly: that they can oke their blun-
fre will line witho^t mar-
riage. As for me I
would gladly do
that which
lay in
me, and which apperteth
to mine office, and to
warne you in
time.

The gift of
chastitee is not
graunted vnto
all men

FINIS.

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